The Orthodox Herald

Read in more than 6000 households *"Celebrating our 49th year" 1952-2000*

Volume 48, No. 11 ISSUE 574 **MARCH 2000**

LENTEN CANON

The Great Canon of St. Andrew of Crete is served twice during the year; both times during Great Lent. It is a very long Canon, so it is divided into four parts which are served Monday through Thursday during the first week of Lent and on the Thursday (April 12) of the fifth week.

The Canon was written by St. Andrew, who was born in Damascus about 660. He embraced monastic life and went to Constantinople, where he was put in charge of a large orphanage. He was appointed bishop of Crete in 700. He wrote this masterpiece of poetry and spirituality toward the end of his life. It was only one of his many writings, and if studied show his familiarity with both the Old and New Testaments.

The Canon has been given many names among them "Prostrations" or "Bowing Service" or "Poklony" or the "Great Penitential Canon" or the "Great Canon" or the "King of Canons."

I have always considered that the Orthodox religion is one of hope. Even hymns that poetically allude to the crucifixion of Christ end with words of encouragement as they speak of His Resurrection. We do not have a crucifix on our Cross, no bleeding hearts; however, this Canon "tells it like it is." It is also unusual in that the first person is used "I" instead of "we," which evokes a personal sense of repentance. Those who are familiar with the Bible will find this service a rich mine of spiritual treasurers.

Here are some verses which show the penitential nature of the Canon: "How shall I begin to weep over the wretched deeds of my life? What beginning shall I make to this present lamentation? But since You are compassionate, grant me the forgiveness of sins."

"I have sinned more than all, I alone have sinned against You. But as God, have compassion on Your creature, O Saviour."

"Arise my soul, and review your deeds which have proceeded from your life. Scrutinize them closely and shed the rain of your tears, declaring openly to Christ your thoughts and deeds, that you may be justified."



THE IKON HAS BEEN THERE

An ikon which is venerated by both the Orthodox and Roman Catholics seems to have been at many history making events since it was painted by St. Luke in Jerusalem. He painted it on a piece of wood which is said to have been part of the table on which the holy family took its meals. The ikon remained in the Jerusalem area about three centuries. Part of this time it was taken for safe keeping to Pely, an area located in between two mountains where it was hidden in a cave.

St. Helena, the mother of Constantine the Great, came to Jerusalem on a pilgrimage at which time she searched for the Cross on which Christ was crucified. She was successful and the faithful gave her the ikon on March 6, 326 to show their appreciation. She took it home to Constantinople and placed it in the imperial chapel. It remained here for about five centuries. During this time, it became renowned for the many miracles attributed to it.

When Charlemagne defeated the Saracens around 800, Emperor Nicephorus of Constantinople gave the ikon to him. He departed for the west, displaying the ikon in Bulgaria, Moravia and on his way home. One of the knights who fought with Charlegmane was Prince Leo of Rus. He heard that the

(Continued on Page 63 Col. 1)

THE JOURNEY CONTINUES

Many of you, no doubt, have heard stories about your relatives – the families that your parents and grandparents left behind in the old country. Have you ever wondered what they were like? My mother often reminded us how fortunate we were to have our babas and gedos close enough for a daily visit. There must be a sense of void to never meet the person you were named for or even see a photo of the grandparent you're said to resemble. I've long wondered about my own relatives, but never thought I'd learn more than the fragments I had heard as a child.

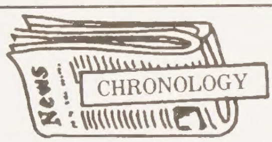
But life has interesting twists and turns. This past year a series of coincidences guided my brother and me to explore our family's past. Through acquaintances and various forms of information we were led to the Family History Library of the Church of Jesus Christ of Latter-Day Saints. The library in Salt Lake City, Utah houses the world's largest compilation of genealogical records. We were pleased to learn that a library branch, referred to as a Family History Center, was only 30 minutes away.

Each FHC is manned by trained volunteers who have personal experience in genealogical research. Every adult member of their church is required to research their own families back four generations.

Our first visit began with a request for us to list as much of our genealogy as we knew – including exact dates. Afterward, we were given a tour of the center which contained microfilm and microfiche machines, reference books, maps and foreign language dictionaries, and computers. It was with the latter that we began our search. After trying family surnames, we typed in the villages of our grandparents. Only one of our entries showed any promise, but we didn't know if it was the right one. For a small fee we ordered a microfilm and waited several weeks for its arrival. Some time was needed for us to familiarize ourselves with the film, for while the written entries were in Polish the headings were printed in Latin. And

(Continued on Page 64 Col. 1)

THE ORTHODOX HERALD
(USPS 600-140)
(ISSN 0744-1495)
Published monthly by
The Orthodox Herald, Inc.
Transjurisdictional Publication
Special non-profit rate
Entered as Periodical-Class Mail at
Hunlock Creek, PA 18621 and Mahanoy
City, PA 17948 an additional mailing office.
Founders and Editors: V. Rev. W. Basil
Stroyen, M.A., Ph.D., D.D. and Nina Bohush
Stroyen, R.N., D.D., D. Litt
Phone 570-256-7232
Annual Subscription $7.00 a year.
$12.00 for two years.
Packet Plan Rate on Request
Address all correspondence to:
P.O. Box 9
Hunlock Creek, PA 18621-0009
Contributions are tax deductible
Published since 1952



MARCH 2000

DIED: Fr. John Stefanik, Hollywood, FL.

SEMINARIANS IN RUSSIA may be called for military service in Grozny. All private higher education school students are eligible in contrast to the state higher education students who are deferred. Affected are students in more than 100 Christian education higher education institutions, including Orthodox and Catholic seminaries, theological schools, Evangelical seminaries and universities.

THE GEORGIAN ORTHODOX CHURCH was visited by Pope John Paul II. He was greeted warmly, but church members refused to pray with him.

GOOD SOURCE ON KOSOVO is The Path of Orthodoxy, PO Box 883, Bridgeville, WV 26330. Churches and monasteries continue to be vandalized and destroyed since NATO forces are in charge. Forty churches are identified in the September issue. Much information can be received from both the September and October issues. Send $1 for each to the above address.

CBS HAD A 60-MINUTE PROGRAM entitled "The Ugly Face of Freedom," in which the network depicted Ukrainians as anti-Semites. Three Ukrainian-American attorneys acting on behalf of more than 20 Ukrainian civic, religious and cultural organizations settled a case against the network. The organizations benefited and the attorneys donated their fees as part of the settlement to 23 organizations. The network had received over 16,000 letters about the program, which helped the network to see the seriousness of the allegations.

MUSICA RUSSICA, 27 Willow Lane, Madison, CT 06443 has a catalog which is the most complete source of liturgical music in Slavonic and English. Also rich source of choral music of secular ethnic songs. We have been enjoying two CDs by Zhanna Bichevskaya in Russian. She sings religious music in folk style accompanied by guitar. Brings religion out to the "market place."

ORTHODOX BOOKS.COM has the largest selection of Orthodox publications on the Internet. Any publisher, any title, any time. Contact at PO Box 1, Felton, CA 95018, call (800) 494-6575 or online www.orthodoxbooks.com.

ICONS: The Fascination and The Reality. This book is a must for anyone even remotely interested in ikons. There are over 500 illustrations, most in very good color. The text accompanying each is clear and instructive. Authored by Konrad Onasch and Anne Marie Schnieper, the book will be a revelation to those who feel icons only depict the Mother of God, Christ and perhaps a popular saint or two. Well worth $90.

If you have the complete set of our cassettes featuring the gospel reading, music and sermon for each Sunday of the year, you may obtain a calendar pad in either the "Old" or "New" style, which contains the reading for these Sundays from Vestal Publishing, 280 Clifford Ave., Cliffwood, NJ 07721-1198. Send $2.

ORTHODOX MISSION TEAMS will work on projects which include teaching, construction, and medical outreach in Alaska, India, Mexico, and Uganda. The commitment is usually for a 2-week period. Contact: Andrew Lekos, OCMC, PO Box 4319, St. Augustine, FL 32085 or call 904-829-5132.

THE INTERNATIONAL ATOMIC ENERGY AGENCY (IAEA) pledged to increase its aid to Belarus for alleviating problems related from the Chernobyl nuclear disaster. Some 25% of the country remains affected by radiation released by the 1986 explosion.

VISIT THE HERMITAGE in St. Petersburg, Russia by Internet at www.hermitagemuseum.org.

THE ROMANIAN ORTHODOX DIOCESE (OCA) purchased a very impressively large building in Detroit, MI. It will be called St. Andrew's Center for Christian Studies.

VERY IMPRESSED by the CD made by the SS Cyril and Methodius Children's Choir of Holy Virgin Cathedral, 6210 Geary Blvd., San Francisco, CA 94121. Excerpts are sung in Slavonic from the All-night Vigil, Liturgy, Nativity, Great Lent, Pascha. Send $10. These children will easily enter the Adult Choir when their voices mature. A pure delight!

ALMOST NO COVERAGE WAS MADE in the press of a Historic Synod held in Jerusalem by 13 Patriarchs and some of the leaders of the predominately Orthodox countries. It was the first time in over 60 years that such a synod was held. The Christmas Divine Liturgy on January 7 was celebrated in the 4th century Church of the Nativity, which is built over the cavern where Jesus was born. The Patriarchs also met in a private session.

DOVE WORKS, a weekly cassette carrying a daily Gospel reading and message, is no longer a free service. To subscribe contact Dove Works Communications, 3566 State Rd., Suite 8, Cuyahoga Falls, OH 44223 or call for info 330-928-7390 or e-mail: doveworkscom@att.net

PROPERTY SEIZED IN POLAND by Communists after World War II has passed a restrictive law for restitution. The proposed law limiting the right to recover nationalized property or obtain any compensation to current Polish citizens who have lived in the country for the last five years. Resettled Lemkos bear the loss.

SINCE OBTAINING FREEDOM in 1992, the Albanian Orthodox Church in Albania has built 74 new churches, has restored 65 churches, 5 monasteries, and is aiding the repairing of 150 other churches. It has also been active in 20 other projects, including Theological School Complex, the Ecclesiastical High School, the Archdiocesan Building, the 3 Metropolitan Centers, The Diagnostic Medical Center, other clinics, guest houses, kindergartens and the Nazareth workshops and working complex. The Church also operates a mobile dental clinic which visits villages.

•The Ikon Has Been There

Tartars were invading his homeland and asked to be released. He asked for the ikon and Charlemagne relinquished it. Prince Lev, who founded Lvov, now in the Ukraine, placed the ikon in the castle of Belz located in the Galichan area. He placed it under the care of several Greek Orthodox clergy. It remained here until the Tartars reached the area and threatened the city. The ikon was taken from the church and placed on the wall of the city. As the Tartars shot their arrows in an attempt to take the walled city, one of the arrows hit the cheek of the Mother of God. Blood flowed from it. At the same time an epidemic fell upon the Tartars and many died. The rest fled in terror and the city was saved.

In 1352, Vladislav Opolski, the Prince of Poland, heard a voice in a dream which told him to transfer the ikon from Belz to Yasna Hora, which was located near the town of Czestochowa. He did and gave it to the care of the Paulist Fathers. A town and monastery grew in the area.

Less than 100 years later a renegade band of Hussites plundered the monastery and attempted to carry away the ikon. They placed it upon a wagon but no matter how hard the horses pulled they could not move the wagon. With a curse, one of the bandits hurled the ikon to the ground with such force that it broke into three parts. Only the faces of the Mother of God and Her Child were not harmed. Another bandit took out his sword and struck the face of the Mother of God. Disaster befell them. The first was struck dead, the second looked in horror as his arm withered.

The ikon remained in relative peace until the Swedes invaded Poland in 1655. When they got to Czectochowa, they laid a forty day seige to the town. They did not succeed and tradition credits the victory of the town to the ikon of the Mother of God. It was designated the Queen of Poland at this time. It was further honored in 1717 when the Pope gave permission to add crowns to the heads depicted. According to Roman Catholic custom when an ikon is designated as miraculous, it is crowned.

In 1812, the Czestochowa castle was seized by the Russians. General (Baron) Sakenoi recognized the ikon. The abbott of the monastery gave him an ancient copy which was then given to Czar Alexander I, who beautified it by covering it with a cover of precious metal, which was embedded with precious jewels. Only the faces and hands were visible. He then gave the ikon to the Kazan Cathedral in St. Petersburg, where it was placed on the left cleros of the huge church. Surely, this ikon witnessed much during the Communist Revolution, when the church was defiled by the Soviets.

This ikon, which is mentioned on the calendar on March 6/19, is called Chenstakova by the Russians and Czestochowa by the Polish people. It is sometimes referred to as the Black Madonna because the face and hands have been darkened by age.

If you have an ikon of the Czec Czestochowa, you can identify it by the absence or presence of the crown and riza/cover.

•Kitchen Corner

simmer. Stir. Simmer 5 min. or until thick and clear. Remove from heat. Stir in lemon juice and rind. Mix well. Serve hot over blinchiki.

The hot fruit sauce is not traditional but it looks nice if you plan to serve these as dessert. We had blinchiki in Slovakia. Some softened ice cream was used for the filling instead of the cheese filling. Hot chocolate sauce was poured over and a dollop of whipped cream added. Delicious!

Five steps for a Good Confession

1. Examine your conscience.
2. Be sincerely sorry for your sins.
3. Confess your sins.
4. Resolve to amend your life.
5. After your confession, do the penance the priest assigns.

Prayer Before Confession

O Lord my God, I confess that I have sinned against Thee in thought and word and deed; and also that I have omitted to do what Thy Holy Law requires of me. But now with repentance and contrition I turn again to Thy mercy: and I entreat Thee to forgive me, and to wash me clean of every stain. O Lord, evermore fill my heart with the light of Thy truth, so that I may learn to desire and do only what pleases Thee. Amen.

Guide for Examination of Conscience

Don't be hasty Don't be superficial Avoid anxiety

Did I deny or doubt God's existence?
Did I doubt the teachings of the Orthodox Church?
Did I neglect my morning or evening prayers?
Did I miss Divine Liturgy because of laziness or carelessness?
Did I fail in my duties to God for fear of ridicule?
Did I fast as required?
Did I consult fortunetellers or believe in superstitions?
Did I make a promise and fail to keep it?
Did I anger others and provoke them to curse or swear?
Did I do unnecessary work on Sunday or holydays?
Did I pray at home if I was unable to attend church because of illness?
Did I teach my children respect for the Lord's day?
Did I ever deny that I was an Orthodox?
Did I ever wish that I were dead?
Did I deliberately look at obscene pictures of books?
Did I entertain impure thoughts or desires?
Did I commit impure actions alone or with others?
Did I envy others? Did I attend movies or dances during Lent?
Did I steal, cheat or help others to do this?
Did I pay my bills, rashly gamble, give or accept bribes?
Did I go to Confession and Communion at least once a year?
Did I go to Communion without fasting properly?
Did I do a full day's work in return for my full days' pay?
Did I give God thanks for my daily food?

Procedure for Confession

When it is time to go to the priest for confession, go up alone, and make three reverences and say your prayers while crossing yourself. At the place of confession, kneel or bow your head low before the gospel or cross which the priest has on the stand. When the priest has put the stole on your head say:

"I, a sinner, confess to the Lord God, Almighty One in the Holy Trinity, to the Blessed Virgin Mary, Mother of God, to my holy Guardian Angel, to all the Saints, and to you my Father Confessor, all of my sins." Then tell your sins. When you have finished you should say:

"For these and all other sins, known and unknown, by which I have offended and angered the Good God against me, I am heartfully sorry: I repent sincerely and I promise, with the help of God to better my life. For these and all the sins of my past life, I humbly ask pardon of God, and of you my Father Confessor to give me salutary penance and absolution; (if you think me worthy)."

Then wait while the priest gives you counsel and advice. Listen carefully to the penance (instruction).

After the priest pronounces the absolution and removes the stole from your head, arise (if kneeling), kiss the hands of the priest, the cross and the Book of the Gospel. Leave the place of confession and pray.

•The Journey Continues

then the question remained, was this the right village? We soon found the answer when we came upon an entry for an ancestor named Maria born in August, 1785. To our great excitement, we had found our grandparents' little Lemko village of Rychwald with the very old wooden church. Of course, this was information to share with fellow searchers. Although the atmosphere can sometimes be intense due to limited library hours and not enough machines, people are generally very helpful and interested in the story of a new find, such as ours.

For the last six months we've been locating relatives one-by-one. Ancestors named Lazarus, Ioannes, and Jehoshapat intrigue me. I pause and wonder what they were like, then continue on my journey into my family's past.

Margaret Pysarchyk

MARCH CALENDAR

Every Sunday in March has a special name.

March 5 - Meatfare. We stop eating meat and meat products this day after Vespers. From the gospel reading it is also known as the coming of Jesus Christ as Judge.

March 12 - Cheesefare. We stop eating milk and milk products after the Vespers of Forgiveness. First week of Great Lent begins.

March 19 - 1st Sunday of Lent - the Sunday of Orthodoxy.

March 26 - 2nd Sunday of Lent - Gregory Palamus Sunday. If you have not given an updated diptich (list of the dead) to the priest, do it now. There are two Saturdays during March when all the names on these diptichs are read: March 4 and 25.

There is one major Holy Day in March for those on the "New" Calendar. This is the Annunciation on March 25.

WINTER'S GRACE

If you were to make a list of your current worries, what would be at the top of the list? Is it a worry that will pass Christ's scrutiny? Probably not, especially if we read Matthew 6: 25-34 where he instructs us not to worry about our life. He points us - God's children - to the security of the Father's care. This security frees us to concentrate on God's priorities: His Kingdom and His Righteousness.

Perhaps this way of life sounds too unrealistic and super-spiritual. How is it possible in our grabby, sensual, violent, every person for himself society? However, it doesn't seem impossible when we focus on our Father's character. When we know Him as He truly is, we willingly give up the frustrating, energy-draining practice of worry. We prefer our Father's guidance.

Dabs of Thoughts

The only capital city in Europe where an Orthodox church building cannot be found is Bratislava, Slovakia.

The apostle Paul called faith "the substance of things hoped for, the evidence of things not seen," (Hebrews 11:1) Hence, faith includes a strong belief – based on irrefutable evidence – in unseen things. It especially involves having no doubt whatsoever that God exists, that He is interested in us, and that He will bless those who do His will. The apostle Paul also said: "He who comes to God must believe that He is, and He is a rewarder of those who diligently seek Him!" (Hebrews 11:6)

The Sunday of Orthodoxy has little meaning for most people. It should be identified as the Affirmation of Faith Sunday.

St. Patrick is not found on the Orthodox calendar in March.

On the Sundays during Great Lent (starting March 13 this year), the Divine Liturgy of St. Basil is celebrated. The service is somewhat longer than the usual Divine Liturgy of St. John, which is served most of the Sundays of the year because the silent prayers of the priest are longer and the responses are sung more solemnly and slower.

Prayer After Confession

O Lord of mercy! Through Thy gracious goodness my conscience is now unburdened of sins which oppressed me, and in the humblest manner of which I am capable, I revealed to Thy priest all my sins that I could recollect. I humbly beseech Thee, accept this confession and forgive me all my trespasses, those which I have forgotten, as well as those I have remembered. Grant me grace, Lord, to live more carefully hereafter and to refrain from my former vices, which I utterly detest. I firmly resolve never to be guilty of them, but especially my most bountiful and merciful Saviour, enable me to withstand those temptations with which I am most troubled, and to avoid all occasions for offending Thee again. If a just man falls seven times in the day, how much more reason have I to fear for myself, O Lord, and dread that I shall not be steadfast in my resolution, having through my own frailty and vicious habits increased the natural blindness and weakness in which I was born.

Yet, O Lord, I firmly resolve through Thy merciful assistance, never to consent to any mortal sin, from which I humbly beseech Thee to preserve me While I live: as to my other sins and imperfections, I resolve to stand up against them and hope, through Thy goodness, at length to avoid them. Amen.

Things to Remember

Develop the habit of daily examination of conscience. It is then easier to recall sins committed.

Don't postpone your confession. That never solves anything.

Frequent confession is advisable not only in order to have your sins forgiven, but also to gain graces to strengthen you against future temptations.

The best way to show God you are sorry for your sins – "be sorry enough to quit."

We are obliged to confess all sins.

Suggested readings:

The seven penitential Psalms: (King James Version) Psalm 6, 32, 38, 51, 102, 130, and 143.

The need for confession of sins is found in: New Testament: (Gospels)

Matthew 4:17, 9:6, 16:19, 18:18, 28:20

Mark 1:4-5, 2:5

Luke 7:47, 13:3

John 1:9, 6:56, 20:20-23

New Testament (Epistles)

Acts 3:19, 18:18, 19:18

1 Cor. 3:16, 1 Cor. 11:28-29

James 4:8-10, 1 John 1:8-10

Old Testament:

Numbers 5:7

Isaiah 43:26

BOOK MARK

HOW to go to *Confession*



EDITORS' NOTES

In this issue you will find a guide for confession. It can be cut out and folded for convenience.

For many years we have collected LP records of Orthodox Church music and Russian and Carpatho-Rus folk music. As these grew in numbers to thousands, we were concerned that our faithful record player would wear out and it is almost impossible to buy a new one. They are obsolete. LPs wear out and are ruined by scratches. Luckily, we were able to purchase a machine on which we can make CDs from our LP albums. We have started the process and have renewed acquaintance with some of the most beautiful music! Yesterday, we rerecorded an LP which made chills run up and down our arms – and rightly so. It contained the proclaiming of the heresies. On the first Sunday of Lent, also called the Triumph or Sunday of Orthodoxy, following the Divine Liturgy, a Moleben is served in the center of the Church before the ikons of Christ and the Mother of God. At this time prayers are said, asking that the Lord confirm the Orthodox in their faith and bring back to the fold those who have apostatized from the Church. The deacon reads the Nicene Creed solemnly and pronounces the anathemas (a ban accompanied by excommunication), proclaiming that all those who have presumed to distort the true Orthodox Christian Faith are separated from the Church. He then intones "Eternal Memory" for all who have died defending the Orthodox faith and then "many years" for all those who are living. This service is usually done in the presence of a bishop.

We have been writing about the changes made in many churches, some of them incorporating some of the heresies which are proclaimed on the Sunday of Orthodoxy. In some places even the Creed is changed to read "We believe" instead of the individual proclamation of "I believe."

May your Lent strengthen you in faith and in your life. May we live to see the Resurrection of our Lord!

The Stroyens

PRESS FUND

We are trying to distribute **The Orthodox Herald** to as many people as possible. There are thousands of Orthodox across America who need to read the information in this publication. We appreciate your help in getting this vital material into their hands. Thank you/Spasebo for helping us in this effort.

Helen Greco, **Olga Peck,** Mary Kochmaruk, **George and Eileen Chwan,** Mary Stoyka, Anonymous, **Adamandia Baumgarten, Enid and Wayne Knagin,** Betty Webb, **Vera Samoilovich,** Alexandria Bosko, Dr. John and Eva Chupinsky, **Alexis Penkoff, Anna Dorozynski,** Ethel Watlock, Eleanor Adzima, Elizabeth Caccia, Fr. D. Donovan, **Drs. Victor and Sonya Narishkin Sobolewski,** Patricia Pavelchak, Irene Allen, Mary Chupak, **Mary Kinn,** PrDcn Alex Krafchak, Rose Fedyna, M. Vovos, George Brozina, Helen Cudlic, **John Glagola,** John Komisin, William Bybel, **Capt. Frank Romanick.**

Vladimir and Eeanor Skuby in memory of Skuby and Jankura families. **Nettie Sherby** in memory of niece Kathleen Ketsos, husband John, parents Julia and Mykyta Sharyk, sister Olga, brother-in-law Paul Kazlau and sister-in-law Mary Sharyk. In memory of Anna Kuzenecky. **PrDcn Joseph Hotrovich in memory of Christine,** Mary, Peter, Archpriest John and Mary Hotrovich. Rita Wrobel prayers in memory of only brother Tom Kolesiak who died Dec. 12, 1999. George and Dolores Manzuk in memory of **Cantor George Manzuk,** Frank and Anna Matich. Roy Sergius Snyder in memory of mother Anne who died 7/01/81 and sister Loretta Heue Helle, MD, JD who died on 11-29-99. **Doris Rusinko** prayers in memory of husband Paul and son-in-law. Tamara in honor of parents Peter and Dorothy Petronka. Christmas donation from **Helen Lesko.** Ann Worobey prayers for health of sisters Elizabeth Seamek and Irene Gromosiak. Steve and Lenora Evancho prayers for health of Claudia Sulin, Anna Plefka and Fr. Basil and Matushka Nina Stroyen.

The Orthodox Herald staff in memory of **Martha Lomakin** who died on December 28. For many years she dedicated herself to her church and the Russian Orthodox Catholic Women's Mutual Aid Society. She and the society never forgot us.

* * * * * *

Order Easter Basket covers. Hand counted embroidery, $30.00.

Carpathian Tour in September, about $2,000. Write if interested.

* * * * * *

People may spurn our appeals, reject our message, oppose our arguments, despise our persons, but they are helpless against our prayers.



Whether you call them blintze, crepes, palacsinti, or blinchiki, they are very versatile and delicious. This month some people celebrate Maslinitsa, a Russian version of Mardi Gras. Blini, a raised pancake, is the usual entree. They must be fried the last minute. This recipe for blinchiki allows you to make them ahead of time, and even freeze them. Only a short time in the oven will warm them enough to serve.

Blinchiki (Crepes)

1 cup flour — 1 1/2 cups milk
1/4 tsp. salt — 1 Tbls. melted butter
2-3 eggs

Beat all ingredients well. Let set about an hour. Lightly grease a 9-inch fry pan. When medium hot, pour 1 or 2 tablespoons of batter into pan, twirl quickly so that batter covers bottom of pan. When light brown, turn and fry just until set. The blinchiki should be very thin and not too brown. Add either water or flour to batter as needed. Put 1 tablespoon filling on fried side. Roll as for jelly roll. Place close together into a greased baking dish, preferably one which can be taken to the table. Continue frying and filling and placing them seam side down, close together. They may be frozen at this point. If to be used soon, spread lightly with sour cream. Bake about 20 minutes at 350° or until light brown and warmed through. Serve with more sour cream, jam or combination of both or try the Hot Sauce which follows.

FILLING

1 1/2 cups drained cottage cheese
2 Tbls. sugar — 2 eggs, beaten
1/2 tsp. vanilla — pinch salt

Mix well, use to fill blinchiki. Leftover filling can be put on side of dish and baked with blinchiki.

HOT FRUIT SAUCE

2 Tbls. cornstarch
1 teas. water
1/2 cup water
2 cups pitted sour cherries
1 Tbls. lemon juice
grated rind of lemon

Dissolve cornstarch in 1 teas. water. Then mix with sugar, and the 1/2 cup water. Stir in cherries and bring to

(Continued on Page 63, Col. 3)

THE ORTHODOX HERALD
P.O. Box 9
Hunlock Cr., PA 18621-0009
Subscription: $7.00 a year or
$12.00 for 2 years.

$........................for........................year(s)

Name........................

Address........................

City........................

State ....Zip........................

You may obtain THE ORTHODOX HERALD by subscribing to it or by obtaining a copy at your church which obtains them in bulk through the Packet Plan.

When sending in a change of address, please be sure to include the address label from a copy or the code numbers which are printed above your name.

The Orthodox Herald
Fr. Stroyen, Ph.D., Editor
P.O. Box 9
Hunlock Creek, PA 18621

PERIODICAL POSTAGE PAID

Information for understanding Orthodoxy

OC6 3 DIGIT 947
PATRIARCH ATHENAGORAS
2311 HEARST AVE
BERKELEY CA 94709-1319

MEDITATION

Repentance and Pardon of Sins

Even though our sins are more numerous than the grains of sand on the seashore, do not regard the multitude of our transgressions, but in Your graciousness forgive our every sin committed in a willful or involuntary way: we pray to You, O Lord, hear us and have mercy.

Though our sins may be red as crimson, You promised to make them white as snow. Mercifully pardon all our sins, either committed in a willful or involuntary way: we pray to You, O Lord, hear us and have mercy.

You do not desire the death of a sinner, but that all may repent and have life, call us back to You and to the practice of Your commandments: we pray to You, O Lord, hear us and have mercy.

We are all the work of Your Hands, therefore, receive our conversion and repentance. Mercifully pardon all our transgressions: we pray to You, O Lord hear us and have mercy.

We also pray that during these days of fasting and repentance, You will bring us to true wisdom and unfailing strength, and that we may persevere in watchfulness and self-control: we pray to You, O Lord, hear us and have mercy.

You said through the prophet David, *"As a father shows compassion on his children, so the Lord has compassion upon those who fear Him."* We offer to You our broken and humbled spirits as a sacrifice; may they be acceptable to You on Your holy and mystical altar: we pray to You, O Lord, hear us and have mercy.

Ray Mastroberte
Cantor - Iconographer



MARCH 2000

1	Mark 14:43-15:1	15	Proverbs 2:1-22
2	Mark 15:1-15	16	Proverbs 3:1-18
3	Mark 15:22-25, 33-41	17	Proverbs 3:19-34
		18	Mark 2:23-3:5
4	Luke 21:8-9, 25-27, 33-36	19	**John 1:43-51**
		20	Proverbs 3:34-4:22
5	**Matt 25:31-46**	21	Proverbs 5:1-15
6	Luke 19:29-40	22	Proverbs 5:15-6:4
7	Luke 22:39-42, 45-23:1	23	Proverbs 6:3-20
		24	Proverbs 6:20-7:1
8	Joel 3:12-21	25	Luke 1:24-38
9	Luke 23:2-34, 44-56	26	**Mark 2:1-12**
		27	Proverb 8:1-21
10	Zach 8:19-23	28	Proverb 8:32-9-11
11	Matt 6:1-13	29	Proverb 9:12-18
12	**Matt 6:14-21**	30	Proverb 10:1-22
13	Proverbs 1:1-20	31	Proverb 10:31-11:12
14	Proverbs 1:20-33		

BIBLE STUDY

THE LIGHT SHINES IN THE DARKNESS!

The Second Sunday of Lent, March 26, is devoted to the memory of a Father of the Church, Saint Gregory Palamas (1269-1359). He won a significant victory for the Orthodox faith by showing that it is normal for those who pray and follow Jesus to have the mystical sense of having been touched by God.

Saint Gregory maintained this truth with great courage despite fierce opposition by those who held him to be wrong. These people declared that God was so high, so much beyond humanity that no one could ever see Him or sense His touch upon their lives. Palamas accepted that the **divine essence** remains forever unknowable, but held that the **divine energies** are ever directed towards the world and touch us in a way we can really experience! Above all, he taught, we can experience them as **un-created light.** This forms an important teaching in the mystical theology of the Eastern Church.

The mysticism of the Orthodox church is not something occult, i.e. hidden, esoteric and obscure. Why our life and our world is **full** of mystery! All nature on this planet proclaims to us the profound mystery of divine wisdom and invites us to celebrate it and enter into an intimate relationship with it as children of the One Who works such wonders. Human beings are living mysteries. It is always possible to encounter God in the lives and the faces of our neighbors. We are a point of contact with God for **them** as well! Such encounters are the soul of mysticism.

Yes, despite all the shadows that continue to cover the world it is always possible to find God here. As Saint John the Evangelist writes: "The Light shines in the darkness" (Jn. 1:5). It **is** here and nothing can ever put It out. Let us find It! Let us celebrate It! Let us live in Its brilliance.

Fr. Ihor George Kutash, Ph.D.

FUNDS

ALASKA FUND: Steve and Mary Polanski, George and Dolores **Manzuk,** Nicholas Sagan. In memory of Anna Kuzenecky

MISSION FUND: **Vladimir Skuby**

BOTH ALASKA AND MISSION FUNDS: Anonymous, PrDcn Joseph Hotrovich, PrDcnAlex Krafchak, Ethel Watlock, Ann Worobey, M. Vovos, **Fr. D. Donovan,** Patricia Pavelchak, William Bybel

* * * * * *

The tragedy of our day is not unanswered prayer but it is unoffered prayer.